Christ the Man God

O'Conor

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CHRIST

THE MAN GOD

OUR REDEEMER.

BY

Rev. J. F. X. O'Conor, S. J.

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PREFACE.

The idea of Christ the Man God is one that appeals to every Christian. There are some who have never had placed before them briefly the whole character of the Divine Being who is at the same time God, in all the fullness of the Divinity, and Man, in all the perfection of human nature.

Outside of the Catholic Church are many who have but an indefinite idea of Christ Our Lord. They speak of Him as a good man, a holy man, a benefactor of the human race, a type of glorious manhood, but they fail to acknowledge Him as Divine.

If He is not God He is not even good, for He claimed that He was God. "Aut Deus aut malus".

These pages present Him as He is known to be by Catholic Tradition, Catholic teaching and Theology. These thoughts taken from dogma and devotion, have brought the reality of Our Lord's All Beautiful Divine character vividly and clearly to many minds.

It is in the hope that our merciful Redeemer, Lord and Friend may be better known and loved, that these pages are sent forth to the hearts that may give Him a loving welcome.

THE AUTHOR.

St. Francis Xavier's College,
Easter 1900.

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CHRIST THE MAN GOD OUR REDEEMER.

I. CHRIST IN PROPHECY.

> This is Eternal Life, to know God and Him whom He has sent, Jesus Christ.

To know Jesus Christ practically is our salvation. The Gospel is Jesus Christ, and to preach Him is to preach the law completed. He is the commentary of the Sacred Books. St. Augustine says, "if in them there is anything that does not refer to Him, we do not understand them aright". Eternal life begins by knowing the true God, and Him whom He sent — Christ. By Him we know God and through Him we understand God. Hence the world of heresy tries to obscure Him as it holds no definite teaching regarding Him. The Church teaches Him clearly, explains and unfolds His divine human nature, defines the elements of the theandric composition, that is — how He is God and man — making perfectly clear and intelligible all the phases of His divine character.

The Liturgy of the Church is full of Christ. In the joyous time of Christmas she sings of His birth ; in Lent she remembers His fasting, her sad songs and mourning commemorate His death, and her glad alleluias at Easter — His resurrection.

She symbolizes His glorious life, and His mystical life in souls.—She has, for the centre to which she constantly directs our gaze, the altar, where He dwells enthroned in His Eucharistic Life.

To know our divine Lord well, is to know the Trinity—man, his fall, the Incarnation—Grace — Redemption — the Sacraments — the Church. There is no Church but the Church of Christ, there is no Church of Christ but the Catholic Church, for she alone can tell us who Christ is, and what Christ has done, and what He would have us do.—Go to any other church and ask it to tell you, by an agreement of its doctors, — if it have any who have the right to teach, — by the consent of its rulers — if it accept any authority,—who Christ is — and a clear definite answer you will receive from no other except from the Catholic Church, the Church of Christ.

Many are being lost now, who would be saved, if they had but a clear idea of Jesus Christ. They would be able to say He, is my religion — in Him, my religion becomes a reality—because loveable, religion, made man, is Christ my Lord. To bring us nearer to our Lord, to bring Him nearer to us, is the object of these considerations.

To bring to us this knowledge of Christ our Lord, we must establish a rational motive of belief, the reality of revelation.

We begin with the Old Testament, as at least a faithful narrative—which gives us the figurative preparation —the promise, and the expectation of one whom God should send—He is the Messiah—the Christ of Prophecy.

We shall consider Christ first, as foretold by the Prophets. From the beginning of the world, from that first prophecy in the Garden of Paradise we shall look forward to Him, following Him step by step until those last prophecies which specified both the time, and place, of His coming. Then in another discourse, we shall look backward through the vista of history, and behold how His life was recorded by His actions when He was living among men, and finally revelation will teach us that

the Christ of Prophecy, and of History, is the only Son of the living God, who became man to redeem the human race.

We recall from remembrance, that after man's fall from grace by sin, God promised a repairer of the fallen human race. This promise was fulfilled in Jesus of Nazareth.

There are men who have dared to assert that no Messiah was ever promised, or that the one called the Messiah was merely a great man, and would free the Jews from slavery, or that the hope of a Messiah was a vain delusion usual with every oppressed nation.

But we take the Scripture as a historical document, sincere and true, and we shall show that by its testimony, confirmed by the traditions of all peoples, God promised a restorer of the human race, who is the Messiah of Prophecy. This Messiah, is the Christ of history, and this Christ is the man God the Saviour of the world. The Messiah means the anointed of the Lord. High priests, kings and prophets were anointed. and hence *the anointed*, has a special meaning, of appointment for a special work.

In the long line of prophecies relating to Christ the Messiah, the first was made in the

Garden of Paradise when God said to the serpent "I will put enmity between thee and the woman, and thy seed and her seed, she shall crush thy head and thou shalt lie in wait for her heel".

God promises to place enmity between the devil and woman, between the children of woman and satan — and that a descendant of woman shall crush his head. This means that the captivity and friendship of the devil, into which the human race had fallen by sin will be broken. In other words it promises the restoration of the human race from its fall. Later on, as the ages rolled by, this first prophecy became more definite. God promised Abraham that in him should be blessed all the nations of the earth. This was a spiritual blessing, for it was for all men, but a spiritual blessing was already promised to all men and hence should proceed from Abraham.

Now, when we look over the traditions of other nations, we find that this first promise made to the first man and woman has been preserved, although more or less distorted in the history of other nations. In all these traditions, we hear of a demon who is master, and is to be conquered — and the conqueror is from the seed of woman.

It appears under the figure of a dragon or serpent, the monster's head is crushed and the time of the victory is at the end of the iron age. Now there is a general principle that unity of form, in traditions of different nations and times, can be explained only by unity of source; hence all these different traditions point out the unity of origin. In other words, these various traditions are taken from the promise made to the human race in the Garden of Paradise.

Such unity in these traditions shows them to be founded on truth, which can be no other than the primitive promise of God, and although enveloped in fable, this teaches only the form and not the substance of the tradition. Thus among the Persians the evil demon is Haman who is expelled from heaven by the good spirits and falls to earth as a serpent. A Messiah is promised, and Zoroaster is born miraculously of his mother.

In the Indian legends—Vischnu is the son of an innocent virgin; and Vischnu in one of his incarnations, Krischna, crushes the head of the serpent; unity of language, unity of tradition, unity in the source. Among the Egyptians, Horus the son of Isis, the first

woman, binds and kills Pytho, the serpent. Among the Greeks Io is a virgin whose son is Epaphus who will free Prometheus. The Latins tell of the virgin and the Golden age.

The unity of these traditions points to one single origin, the primitive revelation of the coming of a deliverer, who would free man from the power of his enemy the serpent — the demon of evil.

The Messiah is the *end* of the *whole Old* Testament. All the prophets from Samuel onward announced those days of Christ. The Old Testament was called the law, and St. Paul said the *end* of the *law* was Christ.

The first prophecy extended to Abraham the Patriarchal period — 1920 — Abraham, Isaac, Jacob. Then came the other prophecies which are: The Mosaic, to 1120 — "I will raise a prophet like Thee". The prophecies of David, to 1050—II. Psalm.—Messianic and those of the Two Captivities 800 B. C., those, after the captivity—520—before Christ.

After the earlier prophecies comes that of the prophet Isaias—who prophesys about the person, the work and the kingdom of the Messiah. "A virgin shall conceive and bear a son." The prophets say He will proceed

from Jesse or David, that he will be born in Bethlehem, of a virgin Mother — the light of nations shall be Galilee. — He shall be God and man. Malachy and Aggaeus predict the time — the Messiah will come before the destruction of the second temple — the Temple of Solomon was destroyed. Jacob prophesys: He will come when Juda has lost its autonomy, and Daniel foretells that He will come and die after the seventy-two weeks. "From the going forth of the word to build up Jerusalem again unto Christ the prince there shall be seven weeks"—"after sixty-two weeks Christ shall be slain." These are weeks of years.

The second temple will be glorious more than the first because in it Christ shall enter. And yet how great the glory of the first temple.

"All was covered with boards of cedar, and no stone could be seen in the wall at all." And "Solomon made the oracle in the midst of the house in the inner part to set there the Ark of the Covenant of the Lord. Now the oracle was twenty cubits in length and twenty cubits in height and twenty cubits in breadth, and he covered and overlaid it with most pure gold; and the altar also he covered with cedar; and the house before the oracle

he overlaid with most pure gold, and fastened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold, the whole altar of the oracle he covered also with gold.

"And he made in the oracle two cherubim of olive-tree of ten cubits in height, and he overlaid the cherubim with gold — and the floor of the house he also overlaid with gold, within and without. And in the eleventh year, in the month of Bul, which is the eighth month the house was finished in all the works thereof, and he was seven years in building it. In the Sanctuary he put doors of cedar and overlaid them with a great deal of gold that had sculptures on it."

Christ was to enter the second temple and by His coming render it more glorious than the first temple — richer than all the treasures of the nations. And what was this first temple. Behold its glory painted for us on the sacred page with additional splendor.

Solomon began to build the temple in the fourth year of his reign, three thousand one hundred and two years from Adam. "He chose out of all Israel, and the levy was of thirty thousand men. He laid very deep in

the ground the foundation of the temple and built it up sixty cubits of white stone, and above another, so that it rose 120 cubits. In the temple were thirty rooms twenty cubits in height, above them were other rooms and others above them equal in measures and number. The roof over the house was of cedar, and each room had a roof of its own. Upon the roof were nailed plates of gold and as he enclosed the walls with boards of cedar so he fixed to them plates of gold which had sculptures on them, so that the whole temple shone and dazzled the eyes of all that entered by the splendor of the gold that was around about them. In it he also had veils of blue and purple and scarlet and the brightest and softest linen with the most curious flowers wrought upon them which were to be drawn before these doors; and to say all in one word, he left no part of the temple either the interior or exterior that was not covered with gold."

"And it came to pass, when the priests were come out of the sanctuary that a cloud filled the house of the Lord. And the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord."

Now the prophets foretell the entering of Christ into the second temple, making it more glorious by His divine presence even than that splendor of Solomon. There in the first temple the glory of the Lord was manifested by the presence of a cloud — in the second temple by the living majesty of Christ. Jacob prophesys the time when the kingdom of Juda shall have lost its autonomy under the rule of strangers, and Daniel that He will die after sixty-two weeks of years.

As a great painting in its beginning is first outlined and gives but a faint idea of its future perfect beauty, but gradually, by new touches the outlines are filled in and the picture assumes more definite shape, until finally, it stands upon the canvas in all the glowing beauty of finished form and living color, so the image of the Messiah is brought first from the merest outline and gradually filled in by succeeding prophets until at last the reality stands before our eyes. In the judgment in Paradise there is the promise of enmity with Satan, and what greater blessing could be promised than enmity with the devil. There is promised to the seed of woman continual war against the devil and spiritual wicked-

ness, and this begins not by a human fact, but a divine one, for God says: "I shall place enmity". That blessing is to pass to the race of Sem, Japhet and Cham. God chose from the Chaldeans Abraham of the race of Sem and between him and his descendants was to be the covenant with God. And this family grew into twelve tribes, the dying Jacob points out the particular tribe and how the divine blessing will be completed in one Saviour that is the Messiah.

Baalam, the Gentile, will behold this one ascending from the tribe of Jacob like a star towards heaven, and Moses dying will foretell a prophet of which he is a type, who would know God and whose work would be like his own, and that prophet is no other than the Messiah.

David speaks of Him as his son, and at the same time as the Son of God, who will be King and heir to the throne, so that His kingdom will not be Judea alone, but will embrace the whole world. He will be the glory and the abjection of the people — He will die, and in His death and burial, will be triumphant and make all nations sharers of His triumph. The Messiah, therefore, is pro-

phet and king, containing in Himself the mystery of the cross and triumph, the new priest not of Judea, but according to the Order of Melchisedech — offering not victories, but the sacrifice of bread and wine.

The Messiah is to be born in Bethlehem of Juda, of a virgin in her conception and birth, that it may be a great and divine sign to a people oppressed by terror. When He is born the Spirit of God, the Spirit of wisdom will rest upon Him, the wise kings of the Nations of Arabia and Saba will bring Him gifts — when He enters Jerusalem as King, the daughter of Sion and Jerusalem will be told to rejoice because "your King, the just One has come, poor, and seated upon the colt of an ass." His angel precursor St. John the Baptist will precede Him and He will enter the second temple giving it greater glory than all the treasures of the nations. The time is named when He will come when the family of David will be obscure and in poverty. He will take the sceptre of His Father's hand, when Juda shall have lost the sceptre of the tribes. The year of His death is made known, the destruction of the temple of Jerusalem and the everlasting desolation of the infidels.

These records of the prophecies have a telling force, for they have been kept by the Jews — the enemies of the Christians — and as they could not be in favor, their authority is so much the more convincing.

The foregoing prophecies were of the Messiah to come. — But these prophecies were fulfilled in Christ only. — Therefore *Christ* is this *Messiah* who was prophesied and promised.

The *time* of the coming of the Messiah was so definitely indicated, that it can be known, now, whether that time has passed by or not. The Jews are still watching for that time like a man who has slept on a mountain — wakes and looks for the sun which has risen and set.

The promise was given to the whole human race — the Jews could not prevent what was thus promised for all men, even had they wished. This time has passed by, for the Messiah was to visit the second temple, and either He did not come or this prophecy was not fulfilled, or He came long ago. But this was a true and absolute prophecy, therefore He has come. — It was at a time when the Romans were masters, and Juda had lost its autonomy.

These different prophecies, so far apart in place and time, could have no other origin but God, since all so aptly fit the Messiah Christ.

The example of a statue may explain the unity of the prophecies. If a sculptor makes a statue and sends head, hands, feet into different countries, he can collect them and put them together; but if each part were made by different sculptors in different parts of the world and in different centuries, so that no one of the sculptors could not be directed in the work by another, if then all these parts being collected — agreed perfectly — in the least detail,so as to form one perfect statue, it would be a miracle. The one who made the parts would have to know the statue to which they belonged. So each single prophecy — in different places — centuries, coincides perfectly in the person and life of Christ. For more than one thousand five hundred years the Prophets labored to picture this image of Christ.

It was of a future one that the prophecies were to be verified,— and they were perfectly verified in Christ. The Old Testament was a preparation — it was the plan of the temple

— but it disappears when the temple is built, it was the scaffolding, but the scaffolding is taken down when the house is finished.

The Redeemer of the human race was announced of old, not only by prophecies — but by the striking events in the lives of great men. This method for foretelling which consists in deeds rather than in words was called a figure.

Christ is called Adam, Adam gave life to the world — Christ to the Church. The blood of Abel called for vengeance — that of Christ for mercy. As Noah saved the world by water, so Christ by the waters of baptism regenerates us. Melchisedech offered the bread and wine, a figure of the sacrifice of the Mass where Christ is the High Priest.

Isaac was offered in sacrifice of obedience by his father, and so Christ. Joseph was imprisoned, and was the deliverer of his brother, Job in his patience, Moses as liberator of his people, Joshua giving his people the promised land, Samson conquering all his enemies at his death, David as a shepherd ascending the throne, Solomon in his peaceful and glorious reign, Jonas three days in the belly of the whale — all these represent the events in the

life of Him who was to come as king of the living and the dead. .

Not only the great men of the ancient tabernacle were types of the Messiah, but the great nations of the world under the Providence of God, prepared, one after another, the way for His coming. In the Book of Daniel we read of the great statue. The head of this statue was of fine gold, but the breast and arms of silver, the thighs of brass, the legs of iron, and the feet of iron and clay. "This thou sawest till a stone was cut out of a mountain without hands, and it struck the statue upon the feet thereof that were of iron and of clay, and broke them to pieces, then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like chaff of a summer's threshing floor, and they were carried away by the wind, and there was no place found for them, but the stone that struck the statue, became a great mountain, and filled the whole earth." And these parts of the statues were the four kingdoms that prepared the world for the coming of Christ. The Babylonians among whom the Israelites were in captivity, punish them for their idolatry, the Persian conquest brings about the birth of the Messiah in Judea. The Greeks

made easy the spread of the knowledge of Christ, the Romans by their rule over commerce made easy the spread of the Gospel itself.

And thus we see how these nations of the world in the designs of God looked forward to Christ. All was for Christ as Christ was for man and man for God, and the object veiled under the mysterious communications of the Old Testament, was Jesus Christ the Messiah. And so looking back to the beginning of time we behold the prophecies foretelling the coming of Christ. He is promised to the human race in the Garden of Paradise, to Abraham, to Moses, to David. The thought of Him is the consolation of the people of Israel in their captivity in Babylon, and their joy grows stronger as the time comes nearer, and one by one the great facts predicted of Him are fulfilled.

When we see what Almighty God has done to prepare the world for the coming of Christ, may we not ask Him by His divine grace to prepare our hearts, that we may see the light and follow it, that it may lead us to the knowledge and love of Jesus Christ, for "to know God and Him whom He has sent Christ Jesus, This is eternal life." —

II. CHRIST IN HISTORY.

Christ is the central figure of the world. In the beginning, until His coming, Prophecy pointed forward to Him, and now backward history gazes, Sacred and Profane History, in wonder, admiration, enthusiasm, while the unbelief of the world seeks in vain to distort His divine character, or lessen veneration for His Sacred Memory. In vain I said, unbelief does this for without Christ the world is dead —a blank in creation ; in vain, for Christ was with the world in Hope from the beginning, he is with it now in His Eucharistic life, He will be with the redeemed world in the eternal glory of Heaven.

To give the history of Christ we shall take the Old Testament and the New, the history of the Church and the history of the world, and each contributes its portion to the history of Him who made the world, and to whom the world turns for the words of Eternal Truth.

The Old Testament may be called a Prophetic history, symbolical and figurative, telling us of the elements of His character, the

New Testament is one long record of His miracles, the History of the Church an unassailable witness of the power of Christ through all ages, and Profane History, a reliable although reluctant witness of the truth of the History of the Church.

The appearance of Jesus Christ in the world was a marvellous event. His mission an extraordinary and divine success. But it was neither unexpected nor to be wondered at. During four centuries He had been anxiously awaited, and at the coming of the appointed time, there was a general movement among the Jews and among the enlightened intellects of progression.

To the Jewish people the word Messias had been consecrated by its history, and traditions by its religious ceremonies and sacrifice, by its hopes and its fears.

To the Gentiles it lent traditions, predictions, and instructive expectation of one who was to bring peace and happiness to the human race. It may be said, that at that period, the great question which filled the world was the coming of Jesus Christ. — The Jews asked John the Baptist if he were the Christ to come. The Samaritan Woman said:

"I know the Messias is to come", and the Jews asked frequently—"If you are the Christ tell us so, plainly."

It may be said in perfect truth that the whole history of the human race before the birth of Christ is the history of the Redeemer and His Church, represented visibly by figures, and announced by magnificent prophecies.—

As, for Christ in Prophecy, we took the Old Testament as an authentic document, so for Christ in history, we take the New Testament as a reliable document. It is said that a painter among the Jews wished to make a picture of Christ and used to stand in the multitude and watch His features. But so great was the supernatural beauty of that divine countenance, so holy the supernatural light that beamed from that sweetest of all faces of the most beautiful of the children of men, that his heart was lifted in rapture, and his eyes drank in the glorious vision, but he forgot the work he designed to do and his hand remained motionless and dared not to trace the outlines, lest one moment of that vision should be lost. And so when we speak of Christ it were far more fitting to be lost in

the adoration and the contemplation of His divine beauty than to picture in words, His life and character.

"Such was the divine character of Jesus Christ," says a writer, "that none but a divine hand could paint it, and if we look in Prophecy for what Christ should be, we read there only what Christ really was, at the time when He lived among men."

To form for ourselves a picture of Christ in history we shall take Him as presented to us in the New Testament, looking upon it as a true historical document. — We shall supplement this with another document of authentic history and for the fact of Christ's life and death, we shall take the record of the Jewish historian Josephus Flavius, who is called by Nicephon Cultister, "the lover of truth" and by Milmo, historian of Jerusalem — "An author not to be rejected when he writes against himself."—

The Jewish historian Josephus says: "Now there was about this time Jesus, a wise man, if it is lawful to call Him a man, for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and

many of the Gentiles. He was the Christ, but when Pilate at the suggestion of the principal men among us had condemned Him to the cross, those that loved Him at the first did not forsake Him for He appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day."—

This gives us the historical fact of the life, death and resurrection of Christ. — The testimony comes from a Jew — whose interest it was to deny the existence of Christ, as they did not recognize Him as the Messiah, and yet is forced, when truthfully recording the life of the governor Pontius Pilate, to mention Christ, as he had mentioned the life and death of St. John the Baptist when recording the life of Herod, — "John that was called the Baptist; for Herod slew him who was a good man and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety towards God, and so to come to baptism.—He was sent a prisoner, out of Herod's suspicious temper to Machem, the castle I before mentioned, and was there put to death."

From this testimony we turn to that of the New Testament which tells us of the life, character, doctrine and resurrection of Jesus Christ.

To use the words of an infidel philosopher:—

"This divine book is the most necessary for a christian, and most useful to those who are not, for to meditate on it is enough to fill the soul with love for the author and the will to keep His commandments:—Never was worded an expression in such sweet language or with such energy and simplicity. — The words of philosophers with all their pomp, what are they beside it? — Can we believe a work so wise, so sublime is the work of man, and that He who has written this wonderful history is not more than man? Do we find in it the style of an enthusiast? — What sweetness and purity of mind, what persuasive grace in His teaching? What sublimity in His maxims, what delicacy and justice in His answers? What empire over His passions? —"

We go back in spirit to the historical picture of Christ given in the Gospel at the time when Caesar Augustus in his pride wished to enroll the Roman conquered world, and the Mother of Christ journeyed to

Bethlehem, and He was born in a stable and laid in a manger. This was the sign given by Angel messengers to the shepherds as they watched their flocks, who rising in haste adored Him whose glory the Angels sang in the heavens. Later on wise kings journeyed far, and the prophecies directed them to Bethlehem where adoring the new born Saviour, they returned another way to their own country, divinely warned that Herod sought the child's life. The divine narrative continues the history of the Christ child, His presentation in the temple, flight into Egypt and return, finding in the temple and thirty years of hidden life at Nazareth until the hour came for Him to go forth into the world and preach His doctrine. And here we learn the sublime beauty of that life. — His birth in the stable, His hidden life of thirty years was a disappointment to the world. Never would a great king enter on his reign in such fashion. And we look in wonder and admiration at that beautiful figure in the past, the centre of the world's hope, and the world's joy. Wherever His steps bore him, He brought joy and deeds of goodness, and health to the sick and suffering, and peace to the stricken

sinner, and comfort to the sad and sorrowing. And His passing was like the passing of gladness, for He left after Him the brightness of gladdened hearts.

Then begins the record of the doing good of the loving heart of Christ. "A leper came and adored Him saying, Lord if Thou wilt, Thou cans't make me clean. And Jesus stretching forth His hand, touched him saying I will, be thou made clean, and forthwith his leprosy was cleansed. And there came to Him a centurion beseeching Him and saying: Lord my servant lieth at home sick of the palsy and is grievously tormented, and Jesus said to him I will come and heal him: — And later, behold a great tempest arose in the sea, — and Jesus, rising up commanded the winds and the sea, and there came a great calm. —

To the man sick of the palsy he said: Be of good heart my son, thy sins are forgiven thee; and He raised from death the daughter of Jairus, and gave sight to the two blind men. — Then going to a City that is called Nain, and there went with Him His disciples and a great multitude, and when He came nigh to the City, behold a dead man was carried out, the only son of his mother and she

was a widow, and a great multitude of the City was with her. Whom when the Lord had seen, being moved with mercy toward her, he said to her: weep not, and He came near and touched the bier, and they that carried it stood still; and He said: young man, I say to thee arise, — and he that was dead sat up and began to speak, and He gave him to his mother.

And behold a woman that was in the City, a sinner, when she knew that He sat at meat in the Pharisee's house — came and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet and anointed them with ointment. And He said to her: thy sins are forgiven thee. He pardoned the woman taken in adultery; gives light and pardon to the Samaritan woman, and relates the parable of the Prodigal Son and the Lost Sheep.

Then gathering and instructing His aposles, and founding His Church, He enters triumphantly into Jerusalem shortly before the time He is to suffer His Passion and be crucified. Seized as a robber by the Jews, He is condemned by the Roman Governor Pilate, is scourged, crowned with thorns and crucified between two

thieves. This was the end of Christ in the Gospels, but the Acts of the Apostles give a further history of the early years of His Church. The followers of the Crucified One, increased day by day until the unbelieving world sought by slaughter to destroy them from the face of the earth.

Christ came into the world's history in the stable at Bethlehem, but out of the world's history He, and His power and His name shall not go forth till that great judgment day places Him high upon His throne, King and Judge of all men, the living and the dead for life everlasting. — Though He has died — He has risen and His name and power live. — Saul on his way to Damascus heard that name — I am Jesus whom thou hast persecuted, and the light of Christ came to him and we know the event of Paul in history who knew only Jesus Christ crucified. Through the Apostles the Church of Christ grew and was strengthened and the Jews advanced to their own destruction. His miracles, then, as now, were resisted by the pride of the Jews, who in their blindness rejected the Messias who had been promised to them.

After thirty-three years had passed away

there fell upon the unhappy people the frightful Roman War, that destroyed their City of Jerusalem and their Temple. We know the beauty of Solomon's first temple. The second temple was made still more glorious than the first, by the presence in it of Christ. And now that He had come and gone and His people had rejected Him for whose home that temple was built, it was to be destroyed. Both Jewish and Pagan historians record the threatening signs of God's anger against this people, for years before its destruction.

For seven years and five months, the son of Ananus, named Jesus, told of the coming doom. Suddenly during the feast of the tabernacles he raised his voice in terrible warning: "A voice from the West, a voice from the four winds! A voice against Jerusalem and the temple! A voice against the bridegroom and the bride! A voice against the people." Day and night he cried the same dread boding of evil, and though punished for a time never ceased his cry. Woe, woe to Jerusalem, and thus ever the sad prophecy was repeated till one day upon the ramparts he cried: "woe to me also" and was struck dead by a stone from the engines of the enemy. When in the siege

of the City, after unspeakable miseries of famine, where, to tell all in a word, a mother killed, roasted and devoured her own child, and the very soldiers fled from the place in horror, the Roman Titus looked into the City and made it heap of ruins about the temple. A soldier against the order of Titus threw a brand into the approach to the sanctuary, and the cedar wood took fire, and no human power could quench the flames and so on the same day and month, that Nebuchadnezzar destroyed the first temple of Solomon, the second temple built by Herod fell a prey, with the City, to the flames. It was after the destruction of Jerusalem that the Gospel of Christ was preached more directly to the Gentiles, and when the name and religion of Christ spread rapidly, they resolved to root it out. There began the cruel onslaught against all who bore the name of Christ. They were forced to bear horrible torments or abjure their faith. They were scourged, torn by wild beasts, burned with torches, boiled in oil, mutilated and crucified. Others were burned with hot iron plates, or stifled with smoke — others tied in sacks with serpents and flung into the sea. The enemies

of Christ sought to destroy His name, and the whole city of Antandino was burned because the inhabitants refused to give up their allegiance to Christ. At Rome, two million and a half of martyrs, gave their blood for the name and love of Christ, and the whole number is computed at 11,000,000 of martyrs.

And as we go down the tide of ages we find the name and the memory and the spirit of Christ the foremost object in the world's history.

"For the name, and the memory, and the love of Christ we behold men sacricing all that is dear to the human heart, fleeing to the desert, to avoid the fascination and dangers of sin of the world. For the memory and love of Christ in the 11th Century, the Crusaders were willing to pour out their hearts' blood in the effort to rescue from desecration the sacred Tomb where the body of Christ had lain, and as Christ and His name had been a sign of contradiction to the Jews who rejected Him, so in the 16th Century, the world had grown weary of the holy beautiful life taught it by Christ, it chafed against the restraint and checks placed on a life of pleasure and sin by the pure life and the self denial taught

by Christ, and it protested against Him, the way, the truth and the life, and became protestant, and that Protestant world under the leadership of Luther, lost its way to God, and the truth of Christ was darkened, and it fell away a dead branch from the Church of God, it kept the name of Christian but not the reality of the life of Christ. And as across the sandy wastes of the African desert the skeletons mark the line where the caravan of life has passed, so the lifeless forms of dead religions point out in the world's history, the truth of the coming and the life and the religion of Christ."

"And so we press on in this great tide of history and ever and anon we find its course marked by the desolations or self-sacrifice of those who accepted the teachings of Christ, or by the wreck of those who reject the Saviour of men. — And thus sweeping on we come to the 18th and 19th Centuries, the age of skepticism and infidelity, when up against this grand figure of the reality of Jesus Christ in person, with His Church and His teaching witnessed to by the historians of the world, witnessed to by the testimony of astounding miracles, witnessed to by the blood of eleven mil-

lions of martyrs, witnessed to by the faith of all nations, and the unspoken testimony of 1800 years against all this is set up the petty fiction of a contemptible Strauss or a blasphemous Renan. What a scorn to the human intellect that it gives to such men aught but oblivion and contempt."

"This is eternal life to know God and Him whom He has sent Jesus Christ."

We have been endeavoring to know Jesus Christ. We have considered Christ in Prophecy and Christ in History. We have gone back to the beginning of time and listened to the voices of the Prophets as they gradually unfolded to us the knowledge of the great one who was to come in the fulness of time. We have seen the prophecies verified in the Messias, and Christ alone was the one who fulfilled all that was foretold by those who penetrated the mysteries of the future. We have called attention to the prophecies and their fulfilment in Christ. Then we have taken the light of history which deals with facts and with truth, and we have followed the life of Christ from His birth at Bethlehem, His life at Nazareth, His miracles and teaching, the foundation of His Church, His suffering and

death, His resurrection, and the influence of His life, teaching and memory upon the history of the world. Its power among the martyrs, the Crusaders, among men good and evil, down the Centuries to the centuries of the infidelity and rationalist of our days.

We have pictured before us this grand character. We have Him before us in prophecy from the beginning of time, we look back at Him through history as the central figure in the thoughts of men, and we have before us Christ in Prophecy and Christ in History. We have Him there as a fact. I have not shown to you in detail, except as foretold in Prophecy as recorded in history. And now the question comes — Who is Christ? — Who is this Christ, foretold in prophecy, recorded in history. This Christ is the Man God, Our Lord and Saviour Jesus Christ, the Second Person of the adorable Trinity, true God and true man, who took our human nature to redeem us from our sins.

III. CHRIST THE GOD MAN.

God prepared the world by prophecies for the coming of Jesus Christ. We have seen how history shows us the life of Christ fulfilling every detail of those prophecies. It is now intended to make clear the teaching of the Church with regard to this same Christ of Prophecy and of History, — to place before you as plainly and as simply as so sublime a mystery will allow, the dignity of Christ as God and man, and the work of love He has done for us as our Redeemer.

The mystery of the Incarnation, that mystery by which the Son of God the Second person of the Blessed Trinity united to Himself our human nature, is so wonderful an act of God's love, that it could never have entered into man's mind to imagine it. God alone could have planned and executed it.

Now what do we mean by saying that Christ is the Man-God? We mean, that He who is the Messias, who is Christ, is at the same time a being that is the Second Person of the Trinity having the divine nature and

the human nature. We shall show from revelation, on the authority of the sacred Scriptures, that Christ is God, or the Divinity of Christ, and at the same time that He was man, that is, had perfect human nature. (1) The Divinity of Christ is shown from the preparation for His coming in the prophecies, in His incarnation and by the life of Christ on earth.

In other words he was prepared, as God, became man, as God, lived upon earth, as God. The prophecies were verified in Christ, and in no other. These prophecies of the Messias who was Christ, spoke of Him as God. The prophet Baruch says of Him "This is our God, He was seen upon earth and conversed among men." — The prophet Micheas speaking of Him tells us He is eternal. — "His going forth is from the beginning from the days of eternity." This could be said only of a God, and was said of Christ. — The prophet Zacharias says "I will pour out upon the house of David and the inhabitants of Jerusalem the spirit of grace and of prayers." It is Christ speaking, and the power to give the spirit of grace and of prayer, could come only from God. So, from the words of the prophets, Christ is really God.

But it is not from the prophets alone that we derive the knowledge of the Divinity of Jesus Christ. The very narrative of the mystery of the Incarnation shows to us the divine nature of the being that is born. In this adorable mystery we find the concurrence of God, of Angels and of men. Of God, for it was the Son of God who became man; of mankind for the Blessed Virgin gave her maternal cooperation to this great mystery; of Angels, for the Angel Gabriel was the messenger from the Father to the Virgin of Nazareth

"Behold," said this Angel to Mary, "thou shalt conceive in the womb and bear a son, and thou shalt call His name Jesus." (Luc. 1. 31.) "Therefore the holy One that shall be born of thee shall be called the Son of God." The Divine Word remaining in the bosom of the Father, in the divine family of the Trinity, goes forth to join human nature to itself, and bring it into that divine family. By the power of the most High, Mary became the real Mother of Christ, for the Second Person of the Trinity without ceasing to be God, a divine person, is clothed with human nature in the womb of the Virgin Mary, so that the

Person born of the Virgin Mary is God. That Person is Christ, is her Son, the Son of God, true God and true man. He is true God, and true man having a human body and a human soul. In this Son of God, Christ, there are two natures, the divine nature and the human nature which the one person of Christ, so united in himself, that the divinity cannot be ever divided from the humanity, nor the humanity from the divinity.

Wherefore Christ is perfect God and perfect man, in the unity of one person; but because there are two natures in Christ, there are not therefore two persons, but one. It was only the Second person that became man, for He alone took human nature into the unity of His person. The person of the Father, and person of the Holy Ghost did not assume human nature, did not become incarnate, it was the Second person only that became incarnate. In the two natures of Christ are the three substances the Word, the Soul, and the Body, to avoid the misunderstanding, that the *Person* of the *Word,* took the place of the *human soul;* as Christ was perfect man, he has the soul and body of man, and this perfect human nature is united to the Word.

Everything therefore, about the Incarnation of Christ shows Him to be God.

We shall point out, moreover, that the Divinity of Christ is proved by His life.

First — from the words of Christ, the power of Christ in the physical world, and the power of Christ in the moral world.

The words of Christ prove Him to be God. When He replied to the High Priest who said "I adjure thee by the living God to tell us if thou art the Christ the Son of God." Jesus said to him, "Thou hast said it." In other words "I am the Christ the Son of God," and again to the Jews "I am the beginning who speak to you." "I and the Father are one". And when the Jews took up stones to kill Him, He did not retract His words when He saw they understood Him to mean He was God, but answered "If men are called Gods, because God spoke to them, how much more I, because the Father hath sanctified me and sent me into the world."

Again as to His attributes, our Lord says, "Amen, Amen, I say unto you, before Abraham was, I am." (John VIII–58). There, our Lord takes to Himself the attribute of Eternity which belongs only to God.

"Whatsoever things the Father doth, the Son doth also in like manner" (John V–19).

Christ sends the Holy Ghost in His own name as the Father does. "The Holy Spirit whom the Father will send in my name he will teach you all things." "I shall send to you from the Father the Spirit of truth," that is the Holy Spirit.

Christ appeals to the miracles as to the truth of what He teaches, as motives of Faith, and it is evident that what is false, cannot be proved by miracles, as they are a work of God, above the power of nature, and God is the witness, and cannot witness to falsehood.

Not only has Christ been proved to be God by His incarnation and by His words, but also the power He manifests over the physical world shows Him to be God. There was no limit to the exercise of His power. At the wedding of Cana in Galilee He changed water into wine; when the tempest rose upon the sea, one word from those divine lips: "Peace, be still" and the waves subsided into calm, and the winds were hushed; He walked upon the waves of the Lake; and fed the five thousand by the multiplication of the loaves. — At the sound of that divine voice the dead

Lazarus came forth, the blind saw, the leper was healed, and the Son of the Widow of Naim rose from his bier of death, and spoke. But other saints and holy men performed wonderful miracles. None of those great men claimed that they were divine, but their miracles proved that their mission was from God and proved the truth of their teaching. As in the Acts of the Apostles, those who had not that mission failed; the evil spirits who obeyed Paul would not obey the Jewish exorcists. But Christ claimed that He was God, and appealed to these miracles as testimony of His divinity, and as the miracles of the saints proved their claims to be true, so the miracles of Christ proved Him to be God, since God, the author of miracles, could not sanction them, or be witness to what was false.

And as for the physical world, so for the moral and social world, it can be shown that Christ by teaching the virtues of self-denial, poverty, humility, before unknown, by the influence of that teaching upon the social world, not for a time, but for all ages, showed the influence of divine power that could proceed from no cause less than that infinite power.

And thus from the Prophecies, from the Incarnation, from the words of Christ, His power over the physical and moral world, the prophecies at His death, and His resurrection, Christ is proved to be God. But Christ was not only God. Christ was truly *man.*

The Messias spoken of in the prophecies was a true man, and this Messias we have seen is Christ, since no other verified those prophecies, and hence Christ is true man ; for He is of the family of David and heir to his throne. He is called by Daniel the Son of man, and in countless places gives Himself the same name. And if He were not true man, He would have deceived all by His words and actions, and have made His Apostles witnesses of falsehood. But all admit that Christ was good, and could not have done this; and hence, it must be that He was true man.

In Christ there was a real physical body; we see this in His childhood, in His life, and after His resurrection, when, to prove the reality of this body, that He was not a spirit, He said to His Apostles "See my hands and my feet, touch and see, for a spirit has not flesh and bones as you see me to have." So Christ has a true human body.

Christ also had a rational soul. He had such a soul, if He had the same manifestations as other men, and these manifestations Christ made, as did other men. For He was sad—in the Garden of Olives "My soul is sorrowful unto death"—He was in joy "I rejoice for your sakes" He wept over Jerusalem—and at the tomb of Lazarus. But all these were signs of a rational soul, which consequently Christ had, or His life would have been a most utter deception, contrary to truth, to His own repeated utterances, to the testimony of the prophets and of His disciples.

In Christ the soul and body were substantially united in one nature, and this human nature, consisting of both body and soul, was assumed by the Second person of the Blessed Trinity in unity of person.

In the Bull of Pope Eugenius the IV. "Cantate Domino", we have the teaching of the Catholic Church. "The most Holy Roman Church believes, professes and proclaims that one person of the Trinity, true God, the Son of God begotten of the Father, consubstantial with the Father and coeternal, in the fulness of time, which the inscrutable depth of the divine wisdom so determined for the salvation

of the human race, assumed the true and entire nature of man, from the immaculate womb of the Virgin Mary, and united it to Himself in unity of person by such a unity that whatever is there, of God, is not separate from man, and whatever is of man, is not divided from the deity, and is one and the same undivided, each nature remaining with its own proper qualities, God and man, the Son of God and the Son of man, equal to the Father according to His Divinity; less than the Father according to His humanity, immortal and eternal from the nature of His Divinity, passible and temporal from the condition of His assumed humanity."

She condemns those who did not understand the personal union, and denied that He was true God and said He was a mere man.—She condemns the Manichaeans who said that Christ had not a real human body, and those who said that He received from the Virgin a heavenly body. — She condemned him who said that Christ in His human nature had no soul, but that this was supplied by the Deity, and historians who asserted that in Christ there were two persons—as they acknowledge two natures. But this would not have been

the Son of God becoming man, it would have been the Son of God living in a man. — She condemns Eutyches who would have one nature, and then Christ would have been either man or God, the humanity would have been changed into the Divinity or the Divinity into humanity.—She condemns Macarius of Antioch, who said that in Christ there was but one operation and one will—where the Church teaches that in Christ there were two wills, the divine will and the human will, and likewise two operations the divine and the human.

I have said that the Church of Christ alone teaches Christ clearly, and the Church of Christ is the Catholic Church. Ask a Protestant what he believes of Christ. Ask the ministers of any religion what they teach positively of Christ? Is He truly man-God.—Did He have human soul and body? Does the person of the word take the place of the soul? They will not answer you. They have no positive, certain doctrine which they could teach or dare to teach with authority, or if they do so teach, their doctrine is taken openly or otherwise from the Catholic Church. They appeal to the Gospels as explained by

the Church, or the interpretation of the Fathers, or Catholic Tradition. In other words, apart from the Catholic Church, they can teach nothing of Christ.

The Catholic Church teaches plainly, clearly, unmistakably: Jesus Christ is the Son of God the Second Person of the Blessed Trinity, true God and true man. In Christ there is one person, the person of the word, and two natures, the nature of God and the nature of man. These two natures are distinct, yet are united in one person, the person of the word, and the acts of Christ, being attributable to the person, are the acts of God. His human nature is perfect human nature, He has a human body and a human soul, complete in its human nature, and the person of the Word does not supply the place of the soul, for the body and the soul are substantially united, and this human nature is assumed by the person of the word. We may understand how human nature remains unchanged and is still assumed by the word, by an illustration:

Suppose we have a tower, with an extended roof, now a second tower may be built up so that it may be covered by the extended roof of the first tower. Thus, human nature

would be that tower which is complete in itself, and is covered by the personality of the divine nature. Each nature remaining distinct, as the two towers are distinct, yet both towers covered by one roof, as the personality of the word supplies the personality of the human nature, but the divinity does not replace the human soul, since in Christ there is soul and body, as well as the Word. When we understand the meaning of the Incarnation, the clearness of the union between God and human nature, our minds seem paralyzed at the greatness of the mystery, our hearts almost cease to beat at realizing the love of God for us. It is a thought so sublime, it could never have been invented by man. Is is the work of an infinite God alone.

Man had fallen away from his nearness to God by grace. He fell away from God and sank into an abyss so far out of sight of God, that the distance seems infinite. What could bridge over the chasm that separated man from his God? That poor fallen degraded human nature, how find its way to God? And the Second Person of the Blessed Trinity—God, said:—I will make that human nature,

mine, I shall unite myself to it by a union so close, that the actions of human nature, shall be the actions of God — and poor human nature, by the ineffable love of God was lifted up by the Incarnation so that we can say, I am a human being, God has united my nature to Himself so that there is an individual nature united to God, thus lifting up the whole human race, to the rank of a brother of Jesus Christ. When a prince unites himself by marriage to a family, the whole family is honored by the alliance, and thus the whole human race is honored by the union with human nature, of the person of a God— and here, we see the condescension of God, the self-annihilation of the Second Person of the Blessed Trinity, to lay aside the splendor of His Glory and shroud it in the veil of humanity. He hides his majesty under the form of the infant at Bethlehem, and lets His love hide even this humanity under the sacramental veil of the Eucharist. And why all this love? This union with man? In order that man might have some one to atone for his sins. Man alone could not make reparation to the offended majesty, for though he could suffer, he had not the required dignity

to repair the insult. God alone, though He had the required majesty, could not suffer, to repair the injury. Hence the necessity of the union, a man to suffer, a God to elevate that suffering and make it worthy the majesty of God. And this is the mystery of the Redemption. Christ the Man-God, is the only one able, worthy and willing to make reparation to God for man's sin. He is our Redeemer—without Him we were lost forever — He came to suffer and die that we might live. He gave Himself a redemption for us all. He bore our sorrows — He was wounded for our iniquity — He released us from sin—reconciled us to God, redeemed us from slavery and gave Himself up for us. "Christ loved us and washed us from our sins in His blood."

And so, standing at the food of the cross, and looking at the bleeding figure of Christ I say in my heart—This is Christ—the Second Person of the Adorable Trinity — my God, who created me, who took human nature that I might be nearer to Him, that He might call me His brother, and He is my God, that He might live in suffering and poverty and die in agony for my sins. This is my God,

my Jesus.—And what had I done for Him? Rather, what had I done against Him? But He loved me and delivered Himself up for me. He was wounded for my iniquity.

And as I gaze upon that figure of Christ upon the Cross, it becomes for me a reality, the living form of Christ, and I see behind it the altar where He is the living sacrifice in the sacrament of His love—and I see above the cross the crown of glory that will be the reward of those who live the life of Christ, believe in Him, and follow Him in suffering and sorrow. And I remember, the life of a Christian must be a life with Jesus Crucified, and I see upon the crown these words in letters of light—"Is it not worth while,"—and my heart gives forth that act of Faith which will be carried into every action of my life. Jesus Christ, true God, and true man, my God, my friend, my Saviour, I believe in Thee and love Thee with my whole heart and soul, and with all my strength and all my mind. Give me the grace to serve Thee on earth, that I may see the beauty of Thy divine face in the glory of heaven.

"This is Eternal Life to know God and Him whom He has sent Jesus Christ." This is

what we have hoped to do, to know better Jesus Christ Our Lord, to know Him in the reality with which he was awaited, for four thousand years, to know Him in the reality of history when He lived on this earth of ours, to know Him as the God-man, but not as one far away, but as one near and dear to us. To remember, that Jesus Christ from the beginning knew your individual soul and loved you. Before the eyes of the little child at Bethlehem every soul that went from life into Eternity, passed for judgment. Our souls were before His divine eyes then, as when they were covered with the mist of blood in the agony of death, and it was love that covered those eyes in the darkness of death for you and for me.

If we can remember the reality of Jesus Christ, of His love for us, and live consistently with that thought, we are saved, we have gained Eternal Life, for we have learned to know Jesus Christ.

Here is the material from which to paint a true picture of Christ. This was the study of Giotto, of Da Vinci, of Luini, this the study of a Mueller, an Ittenbach, an Ary Schaeffer,

a Della Robbia, and only the artist who enters into the sublimity of the original reality by study and prayer and contemplation can paint a picture that will have in it the immortal breath of genius, to keep within that picture life, after the close of the twentieth century, upon the threshhold of which we are about to stand

IV. CHRIST IN THE MODERN WORLD.

It is not surprising that men wondered when Christ commanded the winds and the waves; but it is strange that having received the answer who Christ is, they should still wonder that, at the sound of His voice, the winds and the waves should be still. It is not known that winds and waves ever obeyed the power of man. How uncontrollable and intangible are the winds of a mighty tempest! how restless and unchanging to the human voice are the surging waves of the sea!

If we look into the scenes of human history we shall find how little heed the winds or waves have given to the power of the human voice.

The greatest of the world's poets has portrayed for us an aged king, once powerful, standing, almost alone, upon the heath, his heart broken by the ingratitude of his children, while the tempest rages about him and pays little heed to his venerable locks or the sound of his aged voice, the winds obey not his voice even though he be a king. And

there was yet another king, who, history tells us, in answer to His flatterers, who said that all things were under his sway, placed his throne beside the advancing waves of the sea, and commanded them to come no further; but we know that the waves obeyed not his voice, but came in their irresistible tide, and splashed against the feet of the monarch, heeding his voice no more than if he were the merest babe or the tiniest shell upon the strand. Wind and wave, those unruly elements, obey the voice of no man, and therefore it was, that when men saw that at the sound of the voice of Christ the mighty winds and the restless waves were still, they wondered and said — who is this? Who is Christ?

And as this picture of Christ stilling the tempest stands out so beautifully painted for us by the Evangelist, we instinctively ask the same question Who is He that even the winds and the waves obey Him? And to find the answer to that question our minds turn from the picture of the tempest to four grand pictures in the history of the world.

These pictures are painted on a canvass broader than the lives of men. The subjects are taken from different stages of the world's

history, they are outlined by the Divine hand of God and the colors are blended or marred by the thoughts and the volitions of the human soul. Who is He that even the winds and the waves obey Him? and we see the answer in those four great pictures — Christ in the Darkness—Christ on the Mountain—Christ in the Modern World—Christ in the Soul. Who is He? Who is Christ? — What is revealed by the first picture—Christ in the Darkness? When the light of grace, which was in the soul of the first man went up out of the world, a darkness lowered down and lay brooding over the whole earth. It was the darkness of sin, in it was the reign of death, and in that kingdom of gloom there was separation from God, pain, sadness and despair. Men had lost God, and Satan had been chosen in His place, their hope was gone, and their joy lost. Must they live on in the darkness, till it merges into everlasting gloom? —

Through God's mercy, into that darkness there came a light, a light of hope, a light of promise. Christ was to come! He who could command wind and wave was to come, and that same power of His could dispel the deadly darkness and crush the head of the

serpent that lurked therein. The bitterness of the gloom was gone, for a light had come to brighten it, and that light was the promise of the Christ to come — and during that long period, we see in the picture the finger of prophecy pointing to the light to cheer on the weary ones in the darkness, and they gaze eagerly towards the light and their faces grow brighter as the time goes on, until the gloom lifts up from the world and the star of Bethlehem ushers into it — Christ the light of the world — and as we gaze upon the picture in the time of the Patriarchs, and in the time of Moses, and in the days of David, we see the light growing brighter and brighter, and our faith grows stronger and stronger as we behold more and more clearly the verifications of the prophecies in the person of Christ the Saviour.

In the time of the Patriarchs, we hear the promise to Abraham "In thee all the nations of the earth shall be blessed." In the time of Moses, we learn that "the Star of Baalam which rise from Jacob", and in the time of David, we know that He called the son of David — and of their prophecies we see the fulfilment in Christ. In the words of St. Matthew (I. 1)

"The generation of Jesus Christ, the Son of David, the Son of Ahraham". In the words of St. Paul to the Galatians (III. 16) "In Him are fulfilled the promises to Isaac, Jacob and Juda". —

And looking to this first picture of Christ in the darkness, the answer comes back to the question, "who is He that the winds and the waves obey Him?" "He is Christ". He is the One promised to Adam, to Abraham, to Moses, to David. Promised in the words of Isaias, "behold a Virgin shall conceive and bear a son" foretold as the Christ that was to be killed after the seventy-two weeks, by Daniel. He is the one to be sent before the sceptre should pass from Judah.—Who is He? He is the promised Christ.—Christ the light of the World — Christ in the darkness. — He is Christ the Messiah to come.

And from Christ in the darkness we pass to the second picture which begins with the figure of Christ at Bethlehem. This is Christ on the Mountain. Here the outlines of the first picture are filled in. For we behold Him who was spoken of in the darkness. He is one born of a Virgin, of the family of Abraham and David. Born at the time foretold by

Jacob, after the time predicted by Daniel. There is His Life open to all men, they see Him and hear Him and touch Him and He grows in wisdom and age and grace before their very eyes. He heals the palsied, gives sight to the blind, raises the dead to life, and stills the winds and the sea — who is He that even the winds and the waves obey Him? Who is He that can give strength and steadiness to the palsied limbs, bring back to the eye of darkness the glorious joy of the light-some day, who breathes again the soul into the motionless corpse? Who is He? He is the Christ. For He who does all things is the only one who fulfills all prophecies. He alone is the one who comes at that hour who is of the family of David, who is born of a Virgin. It is certain that the prophecies of the Messiah have all been fulfilled—but they have been fulfilled only in Christ in this one who fills men with wonder at His words and works, therefore, He alone, Christ is the Messiah foretold from the beginning. Who is He? He is Christ. And who is Christ? He is the Messiah. And who is this Christ? the Messiah? He is the Son of the Living God. No other but this Christ was slain in

the last of the seventy-two weeks, in no other are verified the Psalms of David which sang of the Saviour to come, as in the passion and death of Christ. There upon the mountain Christ was crucified, who in His birth, life and death fulfilled all that was foretold by the prophets. He it is who was called at His birth by the Angel, the Son of the Most High, and at His death by the centurion, the Son of God.

In the prophecies He is referred to as God, He was incarnate as God, and He lived upon earth as God. The prophet Baruch says of Him "This is our God who was upon earth and lived with men". The Angel called Him the Son of God, and He, Himself said that He and the Father were one, and called upon His works in testimony of that truth, and the living God who was before the Jewish people, the prophecies in His infancy and in His public life; in His passion and in His death, like the house upon the mountain side, visible to all; in Him they refused to believe. For when they had seen Him crucified, and buried and risen again, they were and are still watching.

So the Jewish race who from their prophecies had been waiting for the coming of the Messiah, when He came, shut their eyes and now are sitting on the mountain watching in vain for the Christ who has come and gone.

Christ in the Modern World :—

Here we are brought face to face with the third picture that of Christ and the Modern World. After the lapse of eighteen hundred years He who was to be sign of contradiction is a central figure in the Modern World, and with the Spirit of Caiphas, and the injustice of Pilate, and the insults of Herod, the Modern World says of Christ, — Who is He? The Modern World is drawn to Christ, but it reaches Him only in part. It would be more pleased with Him were He to lay aside His Divinity and impose fewer obligations. The Modern World shuts its eyes to the light of prophecy of our first picture, and imitates the infidelity of the Jews by slumbering on the mountain when Christ is standing before them. With the majesty and

beauty of Christ before them they are compelled to ask — who is He? And when the answer comes He is Jesus Christ, the Living God who has come to teach men a divine life, to be humble and pure and submissive to God, forgiving and patient of suffering, and unless one be made conformable to His image, he shall not enter the kingdom of God. They answer in their pride and passion. No, this cannot be. We have our own intellects— no one may teach us. And because the teaching of Christ, the command to do good and avoid wrong is a reproach to their own lives, they seek to reject Him, and they deny, not only the Divinity of Christ, but even the existence of God and of their own soul.

They verify already those words of St. Paul "Know also this, that in the last days shall come on dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness. Traitors, stubborn, puffed up, and lovers of pleasure more than of God. Having an appearance indeed of Godliness, but denying the power thereof—ever learning,

and never attaining the knowledge of the truth these also resist the faith, men corrupted in mind, reprobate concerning the faith''. — Such is the picture given by St. Paul that may represent the Modern World that opposes the teaching of Christ.

''There are men at this day'' says one of our great English Cardinals ''who consider themselves intellectual, openly denying the existence of the soul; and who having denied the existence of the soul, deny the existence of right and wrong. They tell us that right and wrong, and the instincts, dictates and rebukes of our conscience, are arbitrary associations of pleasure and pain, connected with certain actions by the continual tradition in which they are brought up. If so, then there is no such thing as law, either human or divine, and if no such thing as law, then no such thing as sin or crime, and therefore, no such thing as justice; and if no such thing as justice, there is no such thing as injustice, and if there be no such thing as intrinsic right, there is no such thing as intrinsic wrong, and if not, then we are in a world which has no more right, order, sweetness or beauty, and are turned back again into

the original state of creation void and empty, and darkness rests upon the face of the deep." This then is what the Modern World reaches in turning away from Him. It is truly a picture of Christ and the Darkness.

Who is He that even the winds and the waves obey Him? What a contrast to this is that picture of surpassing beauty the work of Jesus Christ in the soul. At the sound of the voice of Christ, the soul is in adoration before Him. It sees the light of His Divine countenance and knows that He is its Lord and its God. Knowing as we do who Christ is, that He is the Son of the Living God, knowing what He has done for our souls to save us from sin, what will the generous soul say to Him save the words of Thomas "My Lord and my God."

What will the generous soul cry out but as St. Peter did, "to whom shall we go but to Thee?" for Thou hast the words of Eternal Life. Thou art Christ the Son of the Living God. We know that He is Christ, we believe that He is God, but there is a work for us to do in our own lives to show our love and our loyalty to

Christ, your Master and your King. In days like ours, when the spirit of infidelity seeks to ignore the Divinity of Jesus Christ, when the spirit of a sensual world deadens the love in a Christian soul for its Lord and its God, there is a double duty for every Christian. There is the duty of his own life's destinies, there is a duty of atonement and reparation for those who do not love our Divine Master. For us Jesus Christ is a reality that enters into our lives and our hopes. The whole life of a Christian is spent in the presence of Jesus. The Divine Life of the Saviour is the model of his life, and in his soul, day after day, and year after year, the image of Jesus Christ should grow more and more distinguishable,in that soul destined to reflect the image of its God.

Year after year, men grow older, some grow richer, and some grow to seek more fully their own selfish passions, but year after year the Christian should grow holier, richer in the graces of the Kingdom of God, more and more divested of self in order to put on Jesus Christ.

Who is He, that even the winds and the waves obey Him? Where are the winds

like the passions that sweep over the human soul, where are the waves as restless as the agitation of the heart of man that lives in the facination and the excess of modern life, who will check those passions, who will calm that unresting pursuit of earthly pleasure. Do they not pour in upon the soul until it is covered with the waves, almost overwhelming it; then it is, it must cry out to Jesus Christ "Lord, save us, we perish," and with the same power and majesty as upon the sea with His disciples He will rise and command the winds and the waves and there will be a great calm, and the soul will be freed from its danger.

To whom shall we go but to Jesus Christ? What shall separate us from the love of Jesus Christ? Not life nor death nor the world. If any man love not Our Lord Jesus Christ let him be anathema. And what is the practical work before you? Live as the friends of God, as the followers of Jesus Christ, that you may be blameless and sincere children of God without reproof in the midst of a crooked and perverse generation, among whom you shine as lights in the world.

You have often heard what the Protestant

and Modern World does not believe. Does it not behoove you to hear and to put into practice, what as a true Catholic, you really believe. Christ, Our Lord, for you, is not a mere historic figure surrounded with a certain grandeur of doubt and obscurity. He is the living personal God, your Saviour, your Master, your Friend, One who has loved with a love exceeding great, so far as to die for the pardon of your sins, that you might live. Between your soul and Him, there should be not only humble adoration, but a personal friendship, a close union of thought, of aspirations, with the same interest in view, a union of sympathy, confidence, and love, not only in prayer, but at all times, and especially in in the blessed Sacrament, Jesus Christ should be the light of your soul. For Jesus Christ was before you in Heaven, came to give the example of His life on Earth, lives in the blessed Eucharist to be united to your soul, to give it strength and fortitude against sin, that the life of union begun upon earth, you may continue in the glory of eternity. This is the picture of Jesus Christ in the human soul, one so sublime that if it were not taught by Jesus Christ Himself, the mind of man could not imagine it.

Who is He that even the winds and the waves obey Him? He is Christ, Our Friend, Our Master, Our King, the Son of God, and He manifests His divine power, not only upon the winds and the waves of the sea, but upon the yearnings and the restlessness of the human heart to turn it to Himself.

And may this God of peace who brought again from the dead, our Lord Jesus Christ in the blood of the Everlasting testament, fit you in all goodness, that you may do His will. Doing this, may you do what is pleasing in His sight, through Jesus Christ, to Whom be all glory forever and ever.

V. CHRIST IN THE CHRISTIAN SOUL.

The great St. Paul, tells us that the victory which hath overcome the world is our Faith. He does not say that Faith is the means to that victory, but that the Faith itself is the victory which overcomes the world. We may say in like manner that the defeat which is the world's victory, is the absence of Faith, or faithlessness. It is very easy to be overcome by the world. The majority of men are overcome, because they follow that which is pleasing to themselves. They live a life according to their inclinations, according to their wishes, place themselves under no restraint; live for time; are without God and the thought of eternity; without Faith; and therefore their life is a defeat, and a failure, because they have not that Faith which gives them the victory over the world. Faith is what makes the Christian man.

Have we ever placed before ourselves a picture of the ideal Christian; the man who lives by Faith, whose life is a victory over the world for Christ and with Him; whose every

act reflects the life of Christ, and who in Faith deserves the name of Christian?

We may picture to ourselves several different scenes in the life of a Christian man, the ideal Christian, but at the same time the real and the practical Christian; because the life of every Christian must be an ideal life, in its striving to reach that perfection of the model placed before every Christian. At the same time, in the striving, there is real work for every faculty of the human soul. We may, then, place before ourselves the idea of a Christian, and then ask ourselves how is the Christian man formed? How does he act? How may he lose that which makes him a Christian? How may he preserve it, and what is the reward of it all? The Christian man, is not merely the intellectual man. A man has his immortal soul, his intellect, his faculties of will and memory — he is not yet a Christian, and yet we find men who, with these faculties, will place themselves above a Christian. They are far from being so in reality, for they are without the grace of God. There is a two-fold work for the Christian. It is upon this basis, the natural man — that the building up

of the supernatural is done by grace in the soul, and then there is the destiny of the Christian man. His destiny in this life, is sanctity, holiness ; and his destiny in the life to come is blessedness and happiness with God. Besides this is the method by which he works. It is by patience, and by humility, and by labor that he brings out this realization of the Christian man. He has around about him the insignia making him a soldier; and he has his dignity, that is above wealth, above honor, above intellectual distinction ; it is the dignity of child of God ; dignity of follower of Christ ; dignity of heir to an eternal Kingdom. And there is that which is to follow it all. We ask ourselves then, first of all, how is that Christian man formed? He is formed in two ways. The internal way is by means of Baptism. No man is a Christian without that mark upon his soul of being a child of God, purchased by the blood of Christ, and the merits of that blood applied to him in his Baptism conferred upon him through the mercy of God, through the merits of Christ. So that he is formed first by that supernatural character conferred upon him by the reception of that Sacrament. Next there

is the labor and the toil of bringing himself to cooperate with that grace, of making himself by the grace of God a Christian man, and it is not done except by that earnest, constant, persevering effort of his own. Like the tree that brings forth fruit, it must be nurtured; it must be watched over and cared for, if it is to bring forth fruit in season. Like the soldier, he must be drilled and trained, for he is not a soldier if only in idleness; he must be equipped for the time of war, to fight and win the victory for his King. And so the Christian must be formed. Again the Christian is formed like a painting or a piece of sculpture; like a statue that is chiseled out of the solid marble; then comes the smoothing out of the lines; then the perfecting of the features of that statue, which must be conformed to the model, Christ our Lord; then the filling in of the color, and the delicacy of taste by which that picture resembles the original: and the closer and more perfect that picture or statue is to that which it represents, the greater the value of that statue or picture. And so the Christian man, the more his Model, Christ, is before him, the better Christian he is. How does this Christian man act in his daily life?

L. of C.

He should have his Model before him. Never must it be absent from him ; never away from his eyes ; never out of his heart. That Model, Christ, is there for every Christian man ; because each individual, whatever his station in life, whatever his duties, must have before him that divine Model. And so in the family, the father must be a perfect father to follow out the ideal of a Christian : the mother of the family, the perfect mother, the perfect wife : and the children, in their relations to their parents perfect in the fulfilment of their duties, perfect brothers, perfect sisters. This is the ideal which is placed before every Christian soul ; there is no deviation from it. There is the high ideal, and the closer and more perfectly that ideal is followed, the more perfectly each one fulfils his duty in life in imitating Christ our Lord.

We may ask ourselves is this high, noble, grand ideal the one placed before every individual soul? How can we reach it? How presume to strive after such perfection? Does God ask it of us all? Pause a moment. If we were destined only for a natural life, if our work depended upon ourselves alone, if it were only for the limits of time and space, we

might say: this is too much to ask of each one. Yet, it is the foundation, it is the very essence of the Christian life to aim at this perfection, which is placed before us by the life and teachings of Christ, and therefore every Christian must direct his life, not according to the teachings of the world, not according to the spirit of the world, but according to the teachings of the Gospel, and the Gospel is simply the placing before us vividly, the life and teachings of God, our Saviour. St. Paul says "Unless a man be conformed to the teachings of Christ, he shall not enter into eternity." He shall never enter into the portals of Heaven; and this is the life of a Christian; to bring out in his own life the features of the life of Christ.

Do we reach this height, the sublimity of this life of beauty suddenly? No; it is a supernatural life; it is a work of time, of patience, of toil, it is a work of self-denial; it is a work of struggles, and a work of trials; but it is a work that must be done by every soul that would be true to the name of Christian. There are men who call themselves Christians, and they leave the cross out of the programme of their lives. They do not accept

the teaching of Christ ; they reject His teaching as they please, and they form to themselves an ideal of their own, which is anything but Christ, anything but the teaching of our Blessed Lord and Saviour ; and yet they would be called Christians! No man can be called truly a Christian, unless he accepts the teach- of our Lord and Saviour Jesus Christ, unless he accepts all of that teaching, and unless he accepts it, not in theory, but reduces it to practice. Unless the actions of his daily life are conformed to that model and teaching, he has no right to call himself by the name of Christian. It is only such a life that can gain the victory over the world. It is only the life of faith, the supernatural life, which the man lives, not for time, but for eternity, not for self or selfishness, but for God, when he is holy in mind and body, in his thoughts and actions, when he strives to reach that ideal which is placed before him in the divine life of Christ Himself. That man alone has the right to the name of Christian, and one who calls himself by that name, and deviates from that line in his life, is not living in conformity to that life which he says is his, but which he does not possess.

Can this light or Faith be lost? Alas! it is true, the gift of Faith can be lost, and that gift can be lost through our own fault. It can be lost by neglect of prayer, by allowing the soul to be carried away by the multiplicity of affairs of daily life. They stifle the growth of that life; they do not allow the soul time to think, to reflect, to be serious, to look beyond the present day, to look out into eternity, to prepare itself for the future. It can be lost — that gift of Faith which alone can gain the victory over the world — it can be lost by too much presumption; it can be lost by ignorance. It can be lost by neglecting to look for the light that will be given; by neglect of inspirations and graces; and the soul can be overclouded by the darkness of infidelity, because it has been unfaithful to the gift God has given to it. But, as this gift can be lost by neglect, by carelessness, by the want of prayer, so this precious gift can be preserved, can be made more fervent, can be made more ardent and earnest by those very means, the absence of which, makes the soul lose that precious gift of Faith. And how can this light of Faith be increased in the soul? By prayer and by humility, and by toil, and

by patience. These are the virtues that are so hard for the world to recognize, and for those who have the spirit of the world, so hard to practice. The world does not understand — humility. The world does not understand — patience. The world does not understand the word — evil, except for the immediate gain of gold for the present life. So, work for the world which is not seen, seems folly to the world, but not so to the Christian heart. Humility was manifested so beautifully, so tenderly by our Lord in His Blessed Passion; and patience, when He was working not for Himself but for the glory of His Father and for you, to give you the precious gift of Faith, to give you the gift of divine life — not according to the spirit of the world. It is so easy to live according to the spirit of the world; in one way it is easy, and yet, in another way, for the soul that loves God, and possesses the gift of Faith, it is far easier to live according to the teaching of Christ. And how can this be done? By watchfulness, and by flight from danger, by the spirit of union with God, by the spirit of the presence of God, will the soul preserve that precious gift of Faith.

And what is the reward placed before the

soul as the result of such a life — a life of faith which overcometh the world? The first reward is peace; peace of soul; that peace which is longed for by the soul that is in sin; that peace which is longed for by the soul that is in doubt; that peace which is longed for by the soul that is in anguish and in pain. Faith alone can give that peace which the soul is ever yearning to possess. What Faith promises, it will possess perfectly, only when it possesses that which is the completion of its faith — the possession of God. Peace and happiness then, will be the reward of that faith in this life. What other reward is offered for faith? A precious death. It is true we live in order to die, and if we live well, we die well, and if that last moment is a precious one, the victory is gained, and all is well, and our faith makes that moment precious. Another reward above even that, is the eternal peace, a peace which knows no moment of inquietude, a peace that knows no anguish or unrest, a peace that will be eternal in the joy, in the perfect joy that it gives to the soul in the presence of that God. Faith, then, gives to the soul in this life happiness, here, even in time, and the beginning

of that unending happiness of eternity. What else is the reward of that faith? Crosses and trials! Strange my brethren, strange that Faith should bring us as a reward crosses and trials, and yet it is so, and were it otherwise, we should fail to understand how we could follow Christ, follow our blessed Lord and Saviour, to be without crosses and trials when our King and our Master and our Leader and our Lord is loaded with crosses, with His own great cross and with our sins — and we should be without them! Trials of patience, trials of peace, trials of every kind, and the nearer the soul comes to Christ our Lord in life, the more bitter and the greater will be its trials, and this according to the Providence of God. And so, dear friends, wonder not when you see that those who follow the spirit of the world seem to be without crosses. When their life is calm, unruffled; when prosperity follows them, when nothing seems to be wanting to them, there is one thing that is wanting, and that is Faith and the Cross of Christ. If you will have Faith you will have the cross, you will have the crown. There is no victory without a battle. In that life of the Christian, before the victory, there

must be a battle, and there must be wounds for the battle to be glorious, and the greater the struggle, the more desperate the encounter, the greater the glory of the soldier that is victorious. The soul for its reward has crosses and trials in this life, for its faith, and it is the victory of Faith. The spirit of Faith is opposed to the spirit of the world. The spirit of Faith is not self-indulgence. The spirit of Faith means humility; the spirit of the world means pride and vanity. The spirit of Faith means glory of God; the spirit of the world is self-seeking. If, then, we are to follow our Leader and our King, we are to have crosses and trials as our reward, with Him, in this life, and we shall thus be like Christ our Lord Himself, and His Blessed Mother; we shall be like the Saints of God, who met their crosses and their trials and by them conquered the spirit of the world, as we shall conquer it, overcome it, be victorious, because of that very Faith of ours — and the reward of it all, my brethren, will come surely, and will come abundantly and sweetly, and for all eternity that reward will be ours. O! My brethren the grand idea of a Christian Catholic Life — for Catholic and Christian

mean the same thing. The Catholic Church is the Christian Church founded by Christ in the beginning. When we go back in history, we go back to the one Church He built, and which comes down to our day — and that grand idea is placed before every soul to accept the teachings of Christ, to accept all His teachings, to reject nothing that He taught, to live up to the precepts that He has given, to model our life on Him, and not to depart in the least from the life He has laid down for each and all — not to reject but to receive all that He has laid down for us. The spirit that should be in our hearts at the thought of the inheritance we have received in our holy Faith, that grand, noble Faith of ours that lifts us up above the world if we are true to it, that makes us children of God, followers of Christ, if we are true to its teachings; because one bearing the name of Catholic may place himself far outside of the Church according to the vagaries of his own will. Our life is but a mockery if we do not carry out the teaching of Christ. We have that grand idea of following out the teachings of our Faith which makes us conquerors, warriors of our Lord, working out His glory,

working out in our soul that glory which we shall see in the light of eternity, and there should be in our hearts, in the hearts of all, gratitude to God that He has given us the gift of Faith, when we consider what it means for our peace, for our happiness, what it means for our future; and that same light of Faith opens our eyes to that which is beyond, to eternity, where Christ our Lord after His Resurrection, after His victory over death—where He is in the glory of Heaven, waiting to receive us, His faithful followers, if, in the spirit of that Faith we are true to Him, if we follow His divine life, if we are free from the contamination of the world, live as Christians, are faithful and loyal to our King — that reward will be ours: peace in life, peace at the moment of death, and glory and peace everlasting in the Kingdom of God our Saviour, our Master and our King.

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